



A short Survey of our

JULIAN ENGLISH YEARE;

With the Definition, Deviation, Dimension, and manner of REFORMATION.

Speculum.

Anni.
A Solar
yeare.
Definition.
Dimension.

Deviation.



True year is the Suns totall race or revolution through the whole Zodiack, from any one point or degree to the same.

It contains three hundred sixty five naturall dayes, five equinoctiall houres, forty nine minutes, and sixteen seconds or sections, which are the sixtieth part of a minute.

Julius Cesar, *Romes* Dictator and Emperor, finding their Calender very faulty and variously embolized with more or lesse intercalations, at the ignorant Augurs and Priests pleasures, by advice of *S. Sigenes* a skilfull Mathematician of *Alexandria* in *Egypt*, constituted the year about

forty four before Christs birth, to be three hundred sixty five dayes and six houres compleat, taking in ten minutes and forty four Seconds too much, which he reputed an inconsiderable Atome; yet in one hundred thirty four years, it makes one entire day lacking one minute and forty four seconds: but in lieu of the said six hours, he added or allowed one day (*Feb. 24.* when the Hebdomaticall letter is dupled) every fourth year called *Bissextile*, because then are two sixth days of *March* Calends. This the whole Empire observed, which South-Brittain being a branch therof, hath kept unaltered to this day: so since his Institution, 1700 years ago, have resulted about thirteen dayes; which should be subtracted or taken back, to bring the times in their proper stations as they were then or at Christs birth.

Gregorian
Accompt.

To correct this obliquity or aberration, *P. Gregory* 13. in the Council of *Trent*, *A. 1582.* by direction of *Aloysius Lilius* a learned Astronomer, struck off ten dayes (which should be two more as *Lily* advised) regulating the reformation according to the times of the first Generall Synod at *Nice*, *A. 325.* when Sol entred Aries at the Vernal Equinox, *March 21.* as the Records testifie: This alteration was made *Oct. 4.* and the next day inscribed *Oct. 15.* The first Reformation is called *Julian* or *Sesigenean*, the last (which is no new, *Era* or Accompt, but a necessary Note or Animadversion on the former) the *Gregorian* or *Lilian*: but both Romane (one Imperial, the other Papal) and both somewhat erroneous, as is premonstrated. This latter all Christendome (except *England*) observes, being no point of Religion, but civil computation, which some Parliaments have consulted to do; but because ten or twelve days defalked at once, may breed much alteration in Contracts, Bonds, and payment of Rents, they refused to alter or amend it.

Manner of
reforming.

Howbeit an easier way will do it without the least inconvenience to any, if all Bissextil years be barred for forty four together (when we shall meet with the Forren Accompt, which will then be eleven dayes before us, by omitting one Leap year, *A. 1700.*) or fifty two to subtract thirteen dayes, and be two dayes before them, which is rightest; for what prejudice can accrue, if all years so long run equall, sans adding one day every fourth: The Tridentine Fathers decreed to forbear a Leap year at end of each Century (as *A. 1700. 1800. 1900.* but none *A. 2000.*) because in one hundred thirty four years results one day, which in four hundred makes about three, and this will keep it right in their cue or course for ever. The like Proviso by Act or Edict will do it here, if the State please, that no Bissextil or Leap year be kept in *England* for forty four years next insuing (which will jump with them) or fifty two (which will fully reform) but afterward to be held every fourth year, except at end of each hundred thirty and fourth year for ever: Or else thus, Except at end of every hundred year for three hundred years together, and at end of each four hundred year, to be kept againe as before.

Some short Annotations to explain or elucidate the Premises, which in a few points may happily seem obscure.

Annotations.

I.

As the Creation according to our *Julian* English year, the Vernal Equinox (now *March 10.*) befel *April 21.* and the Autumnal (now *Sept. 13.*) on *Oct. 25.* So the Estivall Solstice (now *June 11.*) on *July 23.* and the Hyemal, (now *Dec. 12.*) on *Jan. 23.* for the seasons in 5686. years past to this year 1656. have anticipated 42 dayes and ten hours from *Cesars* reformation twelve daies and sixteen hours; since Christs Incarnation twelve daies and eight hours, as all Artifts by exact calculation shal find true; because in every forty five years there result eight hours compleat, and in a hundred thirty four years, one entire day, as is fore-shewed.

II.

From this deformity or obliquity arise two maine incongruities, 1. That the twelve last daies in every moneth since Christs time, usurp the room of the twelve first in the next; so about 2500 years hence (if the World shall so long last) every one wil wholly possess the place of his next neighbour, which is a Turkish Solzisme in Astronomie, whose Summer moneths in very few years take up their Hybernals in the Winter rooms; and contrarily, not caring in what seasons they celebrate their Pseudo-Festivals. 2. That our Christian Feasts are not observed in the same set seasons they should be, but twelve daies too late; for Christ is storied to be borne on the shortest day (as his Fore-runner *John Baptist* on the longest) when Sol entred Capricorn, which befel *Dec. 25.* but now by anticipation of twelve daies fals on *Dec. 13.* so by right, Christmas day should be set where *Dec. 13.* stands, and Epiphany in place of it; the like obliquity occurs in all other Festivities, which some Sects no more regard then Infidel *Mahometans*; but these incongruities will easily be redressed by barring of Leap years for fifty two years.

III.

A conformity to the common Calender current in all Christendome, by prohibiting Leap year but 44 years wil much facilitate commerce with Forren Nations, and cut off the duple difference of *Stilo veteri & novo*, which makes much confusion in letters, accompts, and transactions among Merchants, to their ineffable benefit.

*Cur Anni errorem non corrigit Anglia notum.
Cum faciant alii; cernere nemo potest.*

Why *England* doth not th' years known error mend,
When all else do; no Man can comprehend.